

PRIEST
DANIEL SYSOEV

SPIRIT, SOUL, AND BODY

VII

• HOW TO INHERIT ETERNAL LIFE •

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In Holy Scripture the Holy Spirit teaches us to marvel at our own nature, and Saint Justin (Popović) said that, after God, man is the most mysterious creature in the universe. Man is directly linked to the Creator, not only by virtue of his creation but in a special way: he is created in the image of God, and hence from the beginning he has been a being that is focused on the heights, striving ever upward. Man is a supreme manifestation of the artistic mastery of God—a creation that links two worlds, the spiritual and the material. The nature of man and his place in the hierarchy of God's creatures is the subject of this book.

*Booklet 7 of 12 from a series of talks given by Priest
Daniel Sysoev entitled "How to Inherit Eternal Life."*

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SPIRIT, SOUL, AND BODY

Biblical Passages on the Nature of Man

In Holy Scripture the Holy Spirit teaches us to marvel at our own nature: *O Lord, our Lord, how wonderful is Thy name in all the earth! For Thy magnificence is lifted high above the heavens. Out of the mouths of babes and sucklings hast Thou perfected praise, because of Thine enemies, to destroy the enemy and avenger. For I will behold the heavens, the works of Thy fingers, the moon and the stars, which Thou hast founded. What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou hast made him a little lower than the angels; with glory and honour hast Thou crowned him, and Thou hast set him over the works of Thy hands. All things hast Thou subjected under his feet, sheep, and all oxen, yea, and the beasts of the field, the birds of the air, and the fish of the sea, the things that pass through the paths of the sea. O Lord, our Lord, how wonderful is Thy name in all the earth!* (Ps. 8:2–10). King

David, inspired by the Holy Spirit, marvels at why God shows such care for man. Archimandrite Justin (Popović) said that, after God, man is the most mysterious creature in the universe.

Christians have explicit criteria for determining man's identity and his origin. *And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth,*

wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day (Gen. 1:26–31). These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil (Gen. 2:4–9).

These are the chief biblical texts on the basis of which we may discuss human nature.

Man is directly linked to the Creator, not only by virtue of his creation but in a special way: he is created in the image of God. Man was originally created as a being oriented toward the heights. In Greek the word for "man" (*anthropos*) translates as "facing upward," and so the ancient philosophers said that the chief distinguishing characteristic of man is his ability to look toward heaven. The Russian word *chelovek* likewise signifies a brow (*chelo*) that looks toward eternity. Man was originally created as God-oriented, and so in order to study man one must know God.

The Image of God in Man

The image of God is Jesus Christ, who says in Scripture, *He that hath seen Me hath seen the Father* (Jn. 14:9), and, *I and My Father are one* (Jn. 10:30). The apostle Paul says that Christ *is the image of the invisible God, the firstborn of every creature* (Col. 1:15). Even Pontius Pilate, when Christ was standing before him to be judged, pointed to His wounded body and said, *Behold the Man* (Jn. 19:5), indicating the prototype, the "model man" after which men were created. And truly, man is created in the

image of Christ, and is called to become the likeness of God, which consists of sanctity. The chief task of man is to become a participant in the sanctity of God.

The Concept of "Man"

We will base our study of man on the work by Saint John of Damascus, *An Exposition of the Orthodox Faith*: "Thus, then, God created the intellectual substance. By this I mean angels and all the heavenly orders, for these quite plainly have an intellectual and incorporeal nature. When I say incorporeal, I mean incorporeal in comparison with the grossness of matter, for only the Divinity is really immaterial and incorporeal. Besides this He also created the material substance, that is to say, the heavens and the earth and the things that lie between them. The former of these substances is akin to Him, for the rational nature which can only be grasped by the intellect is akin to God; while the latter, in so far as it is manifestly perceptible to the senses, is very far removed from Him. 'But, as a mark of greater wisdom and of His munificence toward created natures, it was also necessary that a combination of both sub-

stances should be made,' as the inspired Gregory says, 'as a sort of bond between the visible and invisible natures.'"

Man is the supreme manifestation of God's artistic mastery, so to speak. This supreme artwork is also hymned in the book of Psalms: *For it was You who formed my inward parts; You knit me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; that I know very well. My frame was not hidden from You, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance. In Your book were written all the days that were formed for me, when none of them as yet existed. How weighty to me are your thoughts, O God! How vast is the sum of them! I try to count them—they are more than the sand; I come to the end—I am still with You* (Ps. 138:13–18 NRSV).

The Lord creates man as a sort of link between two worlds. Man is created of two natures that can be grasped by the senses and the intellect. There is a world that can be grasped by the sensory organs, and then there is a world that can only be grasped by the intellect. Man unites both these worlds in himself.

John of Damascus continues: "The phrase 'it was necessary,' I say, implies the intention of the Creator, for this intention is a most fit law and ordinance. Thus, no one will ask the mold-er: 'Why did you make me like this?'—for the potter has the power to make different vessels from the same lump of clay [cf. Rom. 9:21] in accordance with the dictates of his own wisdom." The reason for the Creator's will lies solely in His intellect. "Since this was the case, with His own hands He created man after His own image and likeness from the visible and invisible natures. From the earth He formed his body and by His own inbreathing gave him a rational and understanding soul, which last we say is the divine image—for the 'according to His image' means the intellect and free will, while the 'according to His likeness' means such likeness in virtue as is possible."

What is meant by "God creates with His own hands"? By the will of the Father, man is created by the Son and the Holy Spirit. Hence, man naturally strives toward holiness and to become holy, and it is contrary to nature not to strive for this. At the very first moment of creation God imbued man with the power to become like Him. This power is called the un-

created energy of the Holy Spirit, or grace. It was inherent in man at creation and was lost after the fall into sin, and only in baptism is it restored. The body is made from earth, from clay, from the dust of the earth. God did this not so that man might be humble, but also so that he might be a ruler upon the earth. God breathed life into man; the Hebrew original actually reads "many lives." John of Damascus goes on to say, "One should note that man has something in common with inanimate things, that he shares life with the rational living beings, and that he shares understanding with the rational." The vegetable world manifests itself in man as the ability to grow and to reproduce. The animal senses in man are the ability to feel and to move. His angelic properties are the ability to think rationally. The chief property of God's stamp upon men is that we are able to think, and we possess the gift of speech and of free will.

The Simultaneous Origin of the Soul and the Body

Saint John of Damascus wrote that "the body and the soul were formed at the same time—

not one before and the other afterwards, as the ravings of Origen would have it." This is a very important argument, because many are beginning to separate the soul from the body. Atheists say that man is only a body; there is no soul. Occultists say that man is only a soul; the body is a shell. Both these definitions are false. In the ancient Church two opposing heresies arose. There was the heresy of Origen, anathematized by the Church, which stated that God creates the world of spirits in eternity. Later certain spirits began to cool toward God, and this cooling gave rise to the angelic hierarchy—the archangels, cherubim, and seraphim—while those who had grown completely cold became human souls. Origen likewise declared that these souls that had grown cold were punished by being sent into bodies for their correction, that they will return to the heavenly fatherland, and that at the end of the world matter will be destroyed and all beings will become absolute spirits. All these teachings are heresies that have been condemned by the Church. There was also a second heresy, which stated that man was first created only as a body, and after this God imbued him with an immortal soul. This view was condemned in the fourth

century. The conclusion drawn from both theories was the same: you can do whatever you want with the body, committing whatever sins you please, because this has nothing to do with the soul. But we know that the soul and the body come into existence simultaneously: man as designed by God is a living unity. The soul must operate with the help of the body, and the body with the help of the soul. Conflict between soul and body corrodes a person. The soul must govern the body.

God creates man by His touch, and man is able to receive His energies from the moment of conception: *Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations* (Jer. 1:5). John the Baptist also, while yet in the womb of his mother, rejoiced when the Mother of God came and met Elisabeth. This occurred because John the Baptist was overshadowed by the Spirit of prophecy. Sergius of Radonezh also, while in the womb of his mother, cried out thrice at the Liturgy. All this goes to show that the Holy Spirit overshadows people while they are yet in the womb.

The Divine Properties of Man

John of Damascus describes the properties that a person must possess: "And so God made man innocent, straightforward, virtuous, free from pain, free from care, ornamented with every virtue, and adorned with all good qualities. He made him a sort of miniature world within the larger one, another adoring angel, a compound, an eye-witness of the visible creation, an initiate of the invisible creation, lord of the things of earth, lorded over from on high, earthly and heavenly, passing and immortal, visible and spiritual, halfway between greatness and lowliness, at once spirit and flesh—spirit by grace and flesh by pride, the first that he might endure and give glory to his Benefactor, and the second that he might suffer and by suffering be reminded and instructed not to glory in his greatness. He made him a living being to be governed here according to this present life, and then to be removed elsewhere, that is, to the world to come, and so to complete the mystery by becoming divine through reversion to God—this, however, not by being transformed into the divine substance, but by participation in the divine illumination. He moreover made

him sinless and endowed with freedom of will. By being sinless I do not mean being incapable of sinning, for only the Divinity is incapable of sinning, but having the tendency to sin not in his nature but, rather, in his power of choice—that is to say, having the power to persevere and progress in good with the help of divine grace, as well as having the power to turn from virtue and fall into vice, God permitting because of the freedom of the will. For, that which is done by force is not an act of virtue."

The first thing we see is that God created man with no involvement in evil. It is unnatural for man to sin, and it is natural for him to do good, because his nature is created good by God, in Whom there is no evil. When a person sins he damages himself and goes against his own essence, which gives him no pleasure but rather makes him feel still worse. The nature of man does not spawn evil; hence, evil is not of the body, not of the soul, not of the will, but rather it comes from abusing the talents that God has given to man. To call someone a "forthright person" means that he is imbued with a sense of rightness: it is inherent in him to strive for good and to turn away from evil. This is why people find alleged grounds and

justifications for any evil act. God created man virtuous, imbuing him with the roots of all the virtues that are natural to man. The virtues most intimately connected with human nature are the greatest of all: *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law* (Gal. 5:22–23). When a person does good he is doing what is natural for him to do.

God created man free of sorrows; sorrow is not inherent in man. Sorrow and mourning are temporary, impermanent things; in the Kingdom of Heaven there will be none who sorrow. One should sorrow only for one's sins. God created man free of all cares. Preoccupations and concerns about obtaining one's daily bread were not originally inherent in man. God's curse upon man went as follows: *In the sweat of thy face shalt thou eat bread, till thou return unto the ground* (Gen. 3:19). The ancient monastic typicons required monks to work just enough to provide for themselves and to give to beggars. This rule likewise applies to laymen. One must limit one's needs.

Adorned with every virtue, abounding in every blessing, in man all the virtues were in-

stilled, and he abounded in physical blessings, being not subject to death and sickness. God imbued man with colossal inner riches. After Adam and Eve's fall into sin, however, the Lord limited man's ability to commune with the world of spirits. Likewise, a person's soul is not fully unveiled in this earthly life. John of Damascus goes on to write that "the soul has an inborn faculty of foreseeing the future." This refers not to the divine gift of prophecy that God gives to holy people who have been illumined by the Holy Spirit—people who know the future with certainty. This refers to clairvoyance, when a person has a presentiment of certain things—a human soul can foresee the immediate future, for example, and this usually occurs in dreams. This is dangerous, because a person who readily trusts his feelings or his dreams can be deceived by rebellious spirits. True knowledge of the future belongs only to the Creator, Who is above time.

God created man as a kind of second world, a second cosmos. Man is a separate world. The holy hierarch Gregory the Theologian says that man is something large within something small—a large man within a small universe, because man houses the

spiritual world, which is far greater than the material. For example, the human brain is the most perfect, complex matter in the universe, which the soul wields as a tool. The apostle says, *God is greater than our heart, and knoweth all things* (1 Jn. 3:20), and so the human heart is known to God and, in part, to us. The depths of the human spirit are inexhaustible. Further on it is said that God created another angel, another messenger. From this we conclude that man is a competent representative of God. Saint Maximus the Confessor says that man was created as king, prophet, and priest. Some people think that after death souls become angels, but this is incorrect. A man will always remain a man: he is a different being, designed differently by God. Men and angels have different destinies.

It is said that God created man "a compound" of two natures. In man the soul and the body are compounded, unlike Christ, in Whom the human and divine natures are united "uncomingled, unchanged, indivisible, inseparable." A person must set aside at least two hours a day for prayer, to allow his soul to rest and recover, and so that

the person might become a free individual through communing with God. A true man is a man of prayer. Man is created as a contemplator or beholder of visible creation, one who sees meaning in visible creation. This is the ability to acquire knowledge of the material world, with which he is imbued by God. If a person employs it he becomes a scientist. But the highest form of contemplation of visible creation is when a person does not just see some laws, but begins to unravel the meaning of every phenomenon in the world. He sees God's design for this world. This kind of person becomes clairvoyant, holy. God created man to penetrate the mysteries of noetic creation. Man is created in such a way that he has been initiated into the life of the angels. Associating with good angels is something that he finds pleasant, easy, and good. Only the distortions introduced by sin separated man from the world of the angels. Man knew the mysteries of the angelic world, he knew how it is arranged, and he personally associated with the angels. The closer a person is to God, the closer he is to God's angels, who begin to associate with him.

A person reigns over that which is on earth and submits to the Power that is on high. Man was placed on earth as king—not as an autocrat, but as one subject to the supreme King, to God. As Saint Maximus the Confessor says, the chief task that God set before Adam lay in surmounting the male and female genders. Man was called to surmount the division between paradise and all the rest of the earth, which was to become paradise. The first Adam was to overcome the juxtaposition between earth and the heavens, between the world of angels and the world of matter, to offer to God all the transfigured creations of the earth. But this task was accomplished by the second, last Adam—Jesus Christ. Gregory the Theologian observed that people know how to train the beasts because they still retain the God-given talent of commanding the animals. God created man to be at once both earthly and heavenly: the earthly is his body, and the heavenly is his soul, which is called to enter the heavens and to bring the body with it. Transitory and immortal—that is, changeable and immortal in soul. Visible and intelligible, being at once that which may be seen with the eyes and that which is

grasped with the mind. The mean between greatness and insignificance—the greatness of the soul and the human intellect and the insignificance of the human body. Great is God's design for man, but man's understanding is limited. God gave men flesh that they might not become arrogant.

Man is created "spirit by grace and flesh by pride, the first that he might endure and give glory to his Benefactor, and the second that he might suffer and by suffering be reminded and instructed not to glory in his greatness. The flesh is given so that man might suffer and receive chastisement and correction." The spirit is given so that he might remain alive and glorify his Benefactor. It is natural for man to boast, and this is instilled by God, but one must boast of the fact that God is great, that we are Orthodox, and shame be upon those who are not Orthodox! Saint John of the Ladder said that if a person wishes to be proud, let him be proud before the demons; let him boast and exalt himself over them. As the apostle Paul says, *He that glorieth, let him glory in the Lord* (1 Cor. 1:31). The apostle says, *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experi-*

ence; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. 5:3–5). Many suggest that we ought not to boast at all, but this is incorrect. A person must simply know of what and what not to boast. It is also a very good thing to seek glory, but of what kind? Eternal glory, from the eternal God, and not temporal glory from men!

Further on Saint John of Damascus says that God created man a living being, who develops here, in this life, and then moves to a different place—the age to come. Man is created not limited to this world, but oriented toward the Kingdom of Heaven. In this world he undergoes his tutelage, his schooling, after which he moves on to a different place, a different world. The holy hierarch Basil the Great says that this world is created as a school for the soul, in which we receive our education. A person must become deified, become a god, and receive all that God has, with the exception of His essence. A person does not lose his personality, but he is capable of becoming a god by grace. For this reason Christians call God their Father. Since the Father is God, His

children are gods, not by nature, but by grace, according to adoption and participation in divine illumination. The divine power becomes the power of men. We become participants in God: God lives in us and bestows His properties upon us. Hence, according to Saint Maximus the Confessor, man becomes not only endless, but also beginningless. A deified person changes the past. The Most Holy Theotokos, whom the prophets foretold and whom the patriarchs of old awaited, had not yet been created, yet the flow of time already rushed toward her. Deification is possible only through gravitation toward God. This is not Hinduism or Islamic Sufism, in which a person loses his personhood and blends with God. No, a person remains a person, becoming a godlike being through grace.

God created man sinless by nature and with freedom of will. Men's nature is sinless, but their will is free and decides for itself whether to go toward God or not. John of Damascus differentiates between two things: the will and freedom of choice. The first was, is, and will remain for all time, but the second will not remain, since it is temporal. The will is a kind of desire, the ability to desire; it is a capac-

ity with which we are imbued, and it exists in every being. The closer a person is to God, the more strong his will is, due to its being united with the divine will. A person renounces self-will out of strength, not out of weakness, so as to acquire divine glory. Freedom of choice did not originally exist. It was autocratic: a person might go toward God, or he might not. How does the first man's freedom of choice differ from freedom of choice today? Previously man saw reality in its true light: man's understanding had not yet been infected by fantasies, which hinder him from finding his way in reality. Man's choice is subjective: he considers a thing good or bad. Is what he considers good actually good? No. Frequently that which a person considers bad actually turns out to be good, and vice versa. We are forced to make a choice without sufficient data.

Our intellect, distorted by sin, ceaselessly projects itself and engenders fantasies, illusory worlds, in which a person becomes entangled. And once entangled he does not know which way to turn. The proper procedure for making choices is as follows: the will turns to the intellect and asks where to go; the intellect says that the true path is such-and-such; and the will

follows the intellect. When the intellect is sick, however, when a person lives in an illusory fantasy world, the will turns to the intellect, and it replies, "I don't know!" This causes a malfunction. Thus, fantasies are the greatest evil that exists in a person. The Church requires that we repent, that we change our worldview and renounce our self-will, so that man's intellect might submit to the intellect of God, and his will to God's will. Sin is produced not by human nature, but by freedom of choice. Man had the ability to abide and prosper in good, receiving the assistance of divine grace, just as he had the ability to reject good and find himself amid evil. God permits all this because of free will, for compulsory actions are no virtue.

On the Soul of Man

John of Damascus writes that "a soul is a living substance, simple and incorporeal, of its own nature invisible to bodily eyes, [immortal, endowed with reason and intellect, not having a definite form,] activating an organic body in which it is able to cause life, growth, sensation, and reproduction. It does not have the mind as something distinct from itself, but as its pur-

est part, for, as the eye is to the body, so is the mind to the soul. It is free, endowed with will and the power to act, and subject to change, that is, subject to change of will, because it is also created. And this it has received according to nature, through that grace of the Creator by which it has also received both its existence and its being naturally as it is."

The soul is a living essence; it exists in and of itself, and this is not a function of the body. Every soul is enlivened by the Holy Spirit. Jesus said, *I am the way, the truth, and the life* (Jn. 14:6). The life of the soul is Christ, Who enlivens it through the Holy Spirit. The words "a substance ... simple and incorporeal" mean that the soul is not made up of pieces, and it interacts differently with this earthly dimension. The soul is depicted on icons because it enlivens the body. The soul is the "matrix" of a person, through which a person will also be resurrected, restored before the Last Judgment. The soul is mentioned numerous times in the Bible: *Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell* (Mt. 10:28). The Lord says that the soul cannot be killed. The soul is incorporeal compared to

the body, but nevertheless it possesses a subtle corporeality. In the literal sense, only God is incorporeal: the soul is incorporeal only in comparison with the world of matter. The soul is immortal by grace, whereas only that which is without beginning—God—is immortal by nature: being beginningless, He is incapable of dying. Souls and angels are immortal to the degree with which God has endowed them with immortality.

In and of itself the soul has no form, but rather it operates through the organic body and imparts life to it. The body is the tool of our soul. John of Damascus says that there are pleasures of the soul and of the body. Pleasures of the soul (prayer, contemplation, love) take place primarily through the soul, but not without the body. Pleasures of the body (food, marital intercourse, etc.) take place not without the soul. There is no pleasure that is peculiar solely to the body. The soul does not merely use the body; it supplies it with life, enlivening the body. The Psalter says, *His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish* (Ps. 145:4). Death is the soul going forth from the body. The soul likewise supplies the body with growth—this

is its vegetative energy. The soul is made up of two parts: the higher, rational part (the mind, senses, and will) and the lower part, which helps the body to function, controlling the operations of all the bodily organs and processes. The soul gives the body senses and generates energy. The generating power of the soul is the tool by which God creates new life. In this sense there is a certain resemblance between God and man. The apostle Paul says that God the Father is *He of whom the whole family in heaven and earth is named* (Eph. 3:15). In other words, the generating power peculiar to our soul generates new life, and this makes us akin to God the Father, except that God the Father has the original, while what we have are copies.

"[The soul] does not have the mind as something distinct from itself, but as its purest part, for, as the eye is to the body, so is the mind to the soul." Here John of Damascus emphasizes something very important. In the 4th–5th centuries there was a heresy spread by Apollinaris of Laodicea, condemned by the Second Ecumenical Council. He claimed that Jesus Christ is truly God, but not perfect man. He also claimed that Christ took on a human soul and body, but He did not take on a

human intellect; that man, like a nesting doll, consists of three separate parts: body, soul, and mind. The Church rejected this heresy, and John of Damascus emphasizes that as the eye is to the body, so the mind is to the soul. The highest capacity of the mind is reasoning and piety. Prayer is the highest capacity of the intellect. Faith is the offspring of the mind. Piety as knowledge of God is a more exalted capacity than reason, because a person enters into mysteries to which he himself would never have attained. This is the height of human knowledge, which is manifested through the fear of God, through divine wisdom, through clairvoyance, piety, love, knowledge of God, etc. It is the eye through which the world is perceived. It is this of which Jesus Christ is speaking: *If thine eye be evil, thy whole body shall be full of darkness* (Mt. 6:23). This refers specifically to the eye of the mind—the intellect, purified by God, that illumines not only the body, but the soul as well. The physiology and biochemistry of the saints is completely altered: they are able not to wash for decades and yet to smell fragrant, because the person is permeated with immortality. The mind has the following properties: it is autocratic, meaning

that it must decide for itself how to act. It must proceed from the will and mind of God. The mind is capable of desiring and acting. Actions are a capacity of the mind, which possesses will and senses. A person is able to change right up to his death, since man is created. Only He Who is not created is unchangeable.

MAN'S SOUL

The Concept of the Soul

The soul is a certain distinct force present in man that comprises his highest element; it gives man life, and gives him the ability to think, sympathize, and feel. The Russian words *dusha* ("soul") and *dyshat'* ("breathe") have a common origin. The soul is created by the breath of God, and is indestructible. It cannot be said that it is immortal, because only God is immortal by nature; our soul, then, is indestructible, in the sense that it does not lose its consciousness, does not disappear after death. However, it does have its own "death": ignorance of God. In this respect it may die. This is why the Scriptures say: *The soul that sinneth, it shall die* (Ezek. 18:20).

The soul is a living entity: simple and immaterial, invisible by its nature to bodily eyes, rational and intellectual. It has no form, and occupies an organ provided to it, the body, giving it life, growth, and feeling, and creating

strength. It has a mind, but not as a thing separate from itself, but as its purest element; for as the eye is to the body, so is the mind to the soul. The soul is self-governing and able to desire and act. It is changeable; that is, it changes voluntarily, since it is created. It received all this by nature from the grace of Him Who created it, from Whom it received its very being.

Certain sectarians, such as the Jehovah's Witnesses and Seventh-Day Adventists, reject the immortality of the soul, considering it to be simply a part of the body. Here they falsely refer to the Bible, to the text from Ecclesiastes, where the question is posed as to whether the soul of a man is like the soul of an animal: *For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity* (Eccl. 3:19). Then the Ecclesiastes himself answers this question, which sectarians disregard. He says: *Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it* (Eccl. 12:7). It is precisely from this that we know that the soul is indestructible, but can also die.

The Energies of the Soul

If we turn to the legacy of the Holy Fathers, we see that in the soul three basic energies are distinguished: mind, will, and senses, which are manifested in various faculties: intellect, desire, and appetite. That said, however, it must be understood that the soul has other energies as well. They are all divided into rational and irrational energies. The irrational faculty of the soul is composed of two parts: one is insubordinately rational (it is not subject to reason), the other is subordinately rational (it is subject to reason). The mind, will, and senses pertain to the highest energies of the soul, while to the irrational energies pertain the energies which are vital: the energy of the heartbeat, the productive energy, the energy of growth (which forms the body), etc. The action of an energy of the soul enlivens the body. God deliberately made the vital energies not subject to reason, so that human reason would not be distracted by controlling the heartbeat, breathing, etc. There exist various techniques for controlling the human body which attempt to influence this vital energy. The yogis practice this intensely: they try to

control the heartbeat, change their breathing, control inner digestive processes, and they are dreadfully proud of this. There is actually nothing here to be proud of: God consciously freed us from this concern, and it is silly to occupy oneself with it.

Imagine that, in addition to your ordinary job, you are forced to do the work of your apartment's groundskeeping department: organizing trash-collecting, shingling roofs, controlling gas distribution, electricity, etc. Many people are now greatly taken with all sorts of occult, esoteric arts; they pride themselves in having a certain degree of control over this vital energy of the soul that is not subject to reason. In reality, they are priding themselves on having exchanged a job as a university professor for a job as a sewage worker. This is due to the foolish idea that, allegedly, the intellect can manage the body better than the irrational part of the soul. I would reply that it actually manages worse. It has long been known that any attempts to arrange life along rational lines lead to highly irrational consequences. If we try to use the power of our intellect to control our body properly, it will result in utter nonsense.

The Particular Nature of the Soul and Its Three Forms of Existence

The particular nature of the soul consists of piety and thought, which come from the soul, but manifest themselves through the body. There is not a single virtue that pertains to the soul only, without involving the body. John Damascene writes that "the rational principle by nature governs the irrational, but not everything is obedient to it. There is also a part of the soul's irrational principle which is submissive and is obedient to reason."* This is anger and lust. The generally irrational part of the soul is called the passionate and desirous principle. The soul inclines towards that part which is obedient to reason. "It should be known that some things are good, others—bad; thus, anticipated good things will give birth to desires."** Anticipated desire is born from an anticipated good. The question is, is this good thing always real and beneficial? An existing good leads to pleasure; in a similar way, an anticipated evil

* St. John Damascene, *An Exact Exposition of the Orthodox Faith*, Book II, Chapter XII.—*Trans.*

** *Ibid.*—*Trans.*

gives birth to fear, and an existing evil — to sorrow. It should be kept in mind that when we are speaking of good, we are speaking both of actual good and of apparent good. The same is true of evil, because there is evil which appears to be evil, but is actually good. Sufferings can be good, although they seem evil to us. For instance, is war good or evil? It is evil for those who initiate the war, and, if a person becomes embittered during the war and begins to hate, then that war becomes evil for him as well — in the truest sense of this word. If a person understands that war is sent to him and his nation for their sins, and repents, as was the case during the Great Patriotic War, then that war acts as redemption for him.

The soul has three forms of existence: the natural form, the unnatural, and the supernatural. The soul's faculties were manifested in their natural form in man before the Fall. There is a state after the Fall: the state of sin, our state. It is a state of disease and is unnatural. And there is a supernatural state which is given by redemption: it is given to those who have been mystically initiated, have acquired mystical energy, and eat the mystical food. The mystical initiation is baptism, the mystical en-

ergy is chrismation, and the mystical food is Communion. These sacraments are an imparting of certain of God's mystical energies which elevate and transform all the soul's properties and put them in order. We can and should distinguish good from evil. In the Book of Isaiah God says: *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!* (Isa. 5:20). This is a very important principle, and attempting to reject it results in the soul's destruction.

The Intellectual Faculty of the Soul

How does our intellectual faculty operate? "The intellectual faculty deals with judgment, approval, and the inclination to act, as well as repulsion and rejection of an action. In particular, this activity governs perception of what can be comprehended, virtues, knowledge, rules, art, thinking before acting, and free choice. This same faculty operates in dreams which come from God, foretelling us the future. The Pythagoreans, after the manner of the Hebrews, maintain that such dreams are the only true form of prophecy. The organ of the intel-

lectual faculty is the middle cerebral cavity and the vital spirit contained in it."* Here Saint John Climacus** says that an intellectual faculty exists—the highest faculty of the soul, which manifests itself through reasoning. Judgment, this essential manifestation of the intellectual faculty, is the ability to pass judgment on some object, to evaluate it. Certain people think that we must not only rid ourselves of condemnation, but of judgment as well. This is wrong: if we try to rid ourselves of the ability to evaluate the world around us, we consequently destroy our highest faculty. Our task is not to destroy it, but rather to direct it in the right way, as man's judgment was directed before the Fall. Why did Anthony the Great say that a monk must ask his superior's blessing before drinking even a few drops of water? In order to free a monk's mind as much as possible from earthly cares. The object of obedience is the direct opposite of that of yoga. Whereas a yogi or an occultist tries to control his body with the aid of his mind, an Orthodox monk completely frees

* Ibid.—*Trans.*

** The quote is actually from St. John Damascene, not St. John Climacus.—*Trans.*

his mind from care for the body in order to turn his mind fully over to God.

Prayer is the highest form of the soul's activity; but besides prayer there are also knowledge of God and communion with God, which constitute the highest manifestation of the soul's intellectual faculty. And it is these specifically which require that the mind be freed from everything unnecessary. The sole task of obedience is to free the mind. This is precisely why obedience is concerned exclusively with external affairs. Thought, as Saint John Damascene says, "can even foresee the future through dreams." This clairvoyance of sorts is characteristic of the human soul, and its cause is that the soul pertains to a world comprehensible by the mind: the spiritual world. It can raise itself above the ordinary passage of time, not living outside of time, as God does, but raising itself a little above it, as is characteristic of spiritual beings.

The very highest part of the soul is its intellectual faculty. Thanks to it, there exist various arts, the ability to create, the ability to turn away from evil, pursue good, make choices, and give advice. It is also home to the virtues. The fact is that the intellectual faculty in and

of itself can work out certain information. But in order for this information to be objective, there needs to be unity between man's soul and God's mind, the "great mind which gave birth to the world," as Gregory the Theologian says. In its normal, natural state, human reason functions correctly, being in a state of contemplation of God, Who gives His revelations directly to the human mind. A similar state of mind was present in Adam and, even after the Fall, in certain of the righteous.

How did the Bible originate? God acts when man's mind is cleansed by prayer and his heart is not overcome by the raging of the passions. Then, in an ineffable way, God inscribes certain knowledge in the mind, which the mind transforms into words. It is not words that God puts in the mind, but knowledge — simply put, information. Our mind then clothes the knowledge with words. The result is a certain cooperation between man and God. But God ensures that no errors are made in communication. We know for a fact that there are no errors in the word of God; it is infallible, unerring. But because people's minds are different due to their various educations, personalities, and peculiarities of thought, the sacred texts vary in

style. The prophet Amos, who was a shepherd, had one style; the prophet Isaiah, who was a great poet and courtier, had another style; and King David had a third style. The Gospel of Mark is written in very simple language.

The Predominant Disease of the Human Soul

The holy fathers have said that the intellectual faculty of the soul is simple and without form. Normally, the human mind does not withdraw into itself or examine itself, but looks to God, because it is simple and without form, unfamiliar with the practice of fantasizing. The predominant disease of the human soul's intellectual faculty is fantasy, which consists of dreaming up things which are not there. Fantasy, as a matter of fact, does not start by thinking about the outside world, but by thinking about one's own self. This is why the holy fathers say that to be opinionated is one of the predominant diseases of man. To have an opinion, as such, is natural for man, who forms his own opinions about anything and everything. But how does this ability to form opinions about anything whatsoever differ from a sinful opinion? A sin-

ful opinion is when, instead of conforming my view to reality, on the contrary I say that reality is what I think it is. When Hegel was told that his theory contradicted the facts, he replied: "So much the worse for the facts." This is precisely the logic that is typical of an opinion. I said so, so it *is* so, and you can keep your proofs to yourselves. In its original state, man's mind was open to God, Who enriched the human mind with knowledge. Man, being simple and dispassionate, cooperated with God. The energies that are irrational and not subject to reason—the energies of desire and appetite—did not affect reason: reason affected them. This is the normal state of man; but following the Fall, man began to experience problems.

The first problem is fantasies, when the mind begins to turn away from God, turns in toward itself, and begins to develop a reality on its own. The most extreme phenomenon that stems from this is the philosophical theory according to which I am the only one who really exists, and you are all my hallucinations. This is an absolutely irrefutable theory because, in principle, no hallucination is able to refute you. Fantasies begin to create a world, and the mind's energy becomes exhausted; everything

created has a limited amount of energy, the soul included. And so, all the talk about our having no limits either on land or in the sea is a lie. The mind has a limited storage capacity. Reason that functions incorrectly begins to exhaust itself, and deterioration of reason ensues, until it reaches that critical point at which a man becomes insane. This is precisely what happens when fantasy's effects reach their logical conclusion: a person lives in a world that is absolutely fictitious. What is a paranoiac? It is a classic example of fantasy at its worst. The paranoiac thinks that everyone is out to get him, or thinks he is Napoleon Bonaparte—he lives entirely in this reality. God set limits on the use of reason so that man does not simply exhaust his energies completely.

Human reason, once it has turned away from God, does not remain alone. The spiritual world is inhabited by spirits, and reason begins to contact and communicate with other beings: angels who have also turned from God. Like attracts like, and this is natural. Hence, fantasy is not restricted to what a man thinks up himself: others begin adding to it. The fact is that angels, unlike people, do not possess the ability to create; they are by nature heralds of God's

will. At the moment they were created they were given various abilities which man lacks, and man was given abilities which the angels lack. What does a rebellious angel do, and how does a person's consciousness function while lost in fantasy? While the person is fantasizing, a demon gives him a certain thought, a certain bit of information, a picture perhaps, and the person begins to create a sinful illusion based on that information, using the creative ability of the intellectual part of his soul.

Thus, man and demon begin a joint creative effort. The demon, having no creative ability, is always a parasite. God, however, being the Creator, creates side by side with man. God and man create together; the result is co-creation. A man's reason thus becomes strengthened and enriched when he cooperates with God. The Holy Spirit is called the Spirit of wisdom and reason, counsel and strength, knowledge and piety, and the fear of the Lord; these are the seven gifts of the Holy Spirit. But when a man associates with demons, his reason declines even faster than if he had fantasized all on his own. A person has within him a number of deterrents which God placed there, both age-specific and formative. The foremost of

these is the conscience, which holds a person in check. The evil spirits help a person to break through the conscience's restrictions. As Cosmas of Aetolia said, "Destruction will come from the knowledgeable." This does not mean that knowledge is a bad thing, but that destruction will come from those who use their knowledge for evil. The fact is that the conscience gradually grows dull. It is rare for a person to cross his conscience directly; more often he will go around it. Why is it that the world has so many moral systems? The Muslims consider one thing to be good, the Buddhists another, someone else yet another. The answer is very simple: the conscience's voice is drowned out by a false conscience that appears to be real.

Diseases Caused by Reason's Subjection to the Will and Desires

There comes a time when the intellectual faculty begins to wander under the influence of evil spirits, becoming confused by the false conscience, and mistaking evil for good. An example is the commandment concerning jihad. A healthy conscience could never say that killing a person, and an innocent one at that,

could be considered good. This is crystal clear to any conscience; the commandment "thou shalt not kill" is ingrained in the heart of man. But the false conscience implanted by Islam distorts the healthy conscience, and the result is, as one Wahhabite acquaintance of mine said: "If Allah told me to roast a child alive, I would do it." The intellectual faculty should control the faculties of desire and appetite. The faculty of desire is the ability to want, to desire. John Damascene writes: "It should be known that nature has implanted in the soul that force which craves what is in accordance with its nature, and which retains all that is essential to its nature: a force called desire. For the essence strives toward both existence and life, toward activity of the mind and of the senses, desiring what is inherent in itself, what is in accordance with the laws of nature and of its entire being. And that is why natural desire is defined as follows: desire is both a rational and a vital craving, which depends solely on what is natural. Therefore, desire is that natural, vital, and rational craving for all that is required for our nature's endurance—simple faculty. For the cravings of dumb beasts, being irrational, are

not called desires."* To want is to crave what is natural. It is the ability to want what is in accordance with nature: to eat, drink, bear children, breathe, move, and live. These are all things that the Creator has ingrained in us, and they are natural. The problem is that all these natural forces may be used incorrectly, because they can leave reason's control, which itself has left God's control.

What diseases arise when the will begins to govern reason? After turning away from God, a person's mind attempts to rely on its own self: it begins to develop a fantasy that cannot be relied on because the intellectual faculty requires logicity. Logic is one of the main requirements for man's existence, as Saint Gregory Palamas said. There is a law laid down by God called the law of sufficient reason, which states that for every premise there must be a basis. In order to think, one needs to have a basis for the thought. And now just think: the mind has turned away from God; it has lost its first premise. The mind starts to work in vain. A person begins to think about what he should

* St. John Damascene, *An Exact Exposition of the Orthodox Faith*, Book II, Chapter XXII.—*Trans.*

base his decisions on. The mind can rely either on the faculty of desire, or on the faculty of appetite. And what happens is that instead of commanding the desires or appetites, the mind begins to take its cues from the will or the desires. This is why diseases of the mind arise.

Self-will is when the will has authority over the mind: the subordinate commands the superior. Ideally, the intellectual faculty would take the will of God for its basis. And what is happening in a distorted mind? It has buried itself in fantasies and lost the criteria for proper evaluation. This sort of mind is like a donkey standing between two haystacks, not knowing which way to go. In our soul we have various energies, including irrational ones, that must be subject to reason. The will may simply allow chance to dictate its actions. A healthy soul's mode of operation is as follows: God says: *Blessed are the merciful: for they shall obtain mercy* (Matt. 5:7). "I will be merciful," a person responds. He commands his will to show mercy, to find some unfortunate person, to serve, clothe, and feed him. The mind received a command from God, contemplated it, transmitted it, and passed it on to the will and feelings: to feel pity for that person. This is what a healthy

person does. And the body, on receiving the command from the soul, goes with its feet and carries it out with its hands, showing mercy. This is an example of functioning normally, an example of functioning properly.

Abnormal functioning is when reason is dominated by the will or feelings. A willful person's approach is: "I want to, so I will." Many say that a good person is a willful person, but this sort does not deserve to be praised. There are people that are sentimental, who are dominated by their feelings. This is a disease of the mind, of the intellectual faculty, that occurs due to one's thoughts taking their cues from the appetitive faculty instead of from God. Many begin to wonder whom they are going to fall in love with while still in grade school. They start thinking: "I'm already 13 years old, and still nobody has fallen in love with me" (or "I haven't fallen in love with anybody"). This is the mind relying on emotions, on feelings. In these instances people say: "Your heart won't deceive you; listen to your heart." It *will* lie to you, however, because man's heart is extremely corrupted, as the Scriptures say, and that is the simple truth. When a person lives by his feelings, his reason is so enveloped by emotional

appetitive energy that, like a slave, he serves his appetites instead of the other way around. A person starts doing absolutely crazy things because that is what his emotions are urging him to do. This is where jealousy and adultery stem from, as well as various passions connected with hatred and malice. All this arises when emotions control the mind. This disease leads to a person's ruin, since emotions run dry as well.

The soul's energies deplete themselves. Very often toward the end of their lives willful people turn into limp rags, because the will is supposed to draw energy from the mind, but instead it begins to draw it from itself, and not just for itself, but also in order to nourish the mind. In the same way, emotional people very often become downright "cold fish" with age. It is well known, for instance, that clowns are some of the darkest people there are; and this is because they have used up all their emotional energy. Thus, a person begins to deteriorate: the soul collapses, the dysfunctional soul causes spiritual illness, and the person begins, as it were, to disintegrate. Ultimately, his body suffers; he falls mortally ill. And the process progresses and continues on into eternity: being

unable to draw energy from the surrounding world, and having no connection with God, the person continues to devour his own self; and this state is called hell. The cause is very simple: the person forgets that God is the Source of life, the Criterion of truth, the Source of the will, the Source of the power of love. Consequently, when a person turns away from God, he loses love, will, and reason. He loses everything, and in the end he loses his life.

Healing the Soul

A person who is living without God does not have a sound worldview. In general it is extremely rare to find someone with a proper worldview. But the Word of God awakens the suppressed conscience, and rifts begin to occur within the soul and mind: the person is resisting, in that his reason is demolishing the false programming of his soul and mind. The change begins when reason returns to its proper place. In what way? First, it fully receives God's Revelation and adheres to the following logic: "Let it not be as I want it to be, but as God wants it to be." The person receives faith, without which it is impossible to please God.

Faith is a system of knowledge received from God on trust: it does not contradict knowledge, but is rather its highest form. The person places his trust in the great mind of God, Who is infinitely more talented and wise. Without any dispute, he accepts His Revelation as an absolute truth, as the axiom from which he begins to construct all the rest. A knowledge of Christianity's dogmas is required for this, because heresy is a frightening thing: it distorts Revelation and gives a false point of reference. It is essential to follow the dogmas of the Church exactly, without adding or subtracting. Any addition (or subtraction) will result in human reason once again losing its integrity. For this reason heresy is an extremely grave, mortal sin of the mind, and heretics will not inherit the Kingdom of God, specifically because their minds continue to deteriorate, since they accept distorted doctrines.

After adopting Revelation as a foundation, a person begins to reexamine his entire life. Revelation consists both of dogmas concerning God, as well as of dogmas concerning man, called *commandments*. He receives the commandments, given to us by the Creator, as an axiom, and begins to alter his will and feelings

with reference to them. To aid this extremely difficult process, the Holy Spirit gives strength that enters a person at the time of baptism and chrismation. The Lord gives strength through His Body and Blood, which cleanse our reason from sin and fantasies, our will from self-will, and our feelings from self-centeredness. Thus, confessing and communing as often as possible helps to set one's life straight. One needs to commune as frequently as possible specifically to heal one's soul. If you commune without wanting your soul to be healed, you commune unto judgment and condemnation, because Communion, if you will, is laying up stores for the day of spiritual warfare. It is nourishment for the spirit and nourishment for the body.

Thus, a rebirth gradually takes place, and the mind returns to its rightful place. Over time it becomes simplified and ceases to live in a complex world; the world becomes simple, and a person starts to look at the world through the eyes of God. That is why people say that our world is rather primitive. This, however, is actually a compliment. *Primitive* means "simple." *Simple* means "not consisting of parts." *Simple* means "objective." Therefore, naturally, the word *primitive* should be taken as a compli-

ment when it pertains to Christians. A person's life also becomes simplified. Complexity in life arises when one's reason is unwell. A Christian's life remains simple for one reason: that person receives the objective truth; he does not need to delve, does not need to build vast philosophical systems, when he already knows everything. The most interesting thing is that Christians are attacked with: "What? Do you think you have the truth or something?" To this we humbly reply: "Yes, of course. We all have the truth." This is the absolute and perfect truth! Moreover, this is not boasting; it is objectivity! We were given this knowledge! If we had earned it, we would be boasting; but as it is, the Truth was given to us and is a pure gift to us from God. We actually do know everything! Our task is to internalize this universal knowledge, this pure, tremendous gift from God!

As you remember, Saint John the Theologian said: *And we know that we are of God, and the whole world lieth in wickedness* (1 John 5:19). This is precisely the logic of a healthy Christian, and any Christian who is ashamed to answer this way is suffering from mental illness; his will and feelings are faltering. Our

task is to rush neither to the left, nor to the right—because the devil throws us off in both directions—but simply to accept Revelation as absolute knowledge, to know it and to live it.

Next, what happens with the will? When the mind begins to recover and to command the will, the will resists. Spiritual struggle and compulsion are required in order to put the will in its proper place. This is why it is said: *The Kingdom of Heaven suffereth violence, and the violent take it by force* (Matt. 11:12). And the will returns to its rightful place; it subjects itself not only to the mind, but to the will of God, which the mind has clearly grasped. The mind distinctly assigns a task, and the will must perform it. The mind compels its will to perform the task; it forbids the will to be in command, forbids it to set goals for itself. Gradually one's will is cut off. In Orthodoxy, when we talk about cutting off one's will, we do not mean destroying the faculty of desire which, on the contrary, flourishes and grows stronger. We mean that the faculty of desire is finally working in accordance with nature, instead of against it. The distortion is straightened out.

At long last the person starts to be in command, after dealing with his will and feelings,

since it is impossible to deal with one's feelings without first dealing with one's will. How can one deal with something when he has no will? The person begins to control his feelings, love whom he should, and hate what he should. Both love and hate remain in the person, but they return to their proper places. The person hates evil and loves good; he loves righteousness and hates iniquity. Healthy feelings of convalescence spring up; the person acquires feelings that are godly. The person begins to feel the same way that God feels. Thus, he develops humility, meekness, chastity, and non-covetousness. And naturally, the person keeps his body in check. Unfortunately, our Synodal translation of the Bible contains an inaccurate translation of a certain phrase. The apostle Paul says: *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway* (1 Cor. 9:27). The fact is that the original does not have the words "keep under" or "bring into subjection"; it has the Greek word *hypōpiázō*, which, translated literally, means "I blacken the eyes (of my body)." This is the way to control the body. And then the person is cleansed: when, figuratively speaking, the will

and desires are the horses; the mind is the driver, tightly holding the reins; and the body is the chariot, moving towards a destination appointed by God. This is a normal, healthy person, and, having a part in the Divine Power, he may even become clairvoyant or a miracle-worker. In a word, all the rest will be added unto him.

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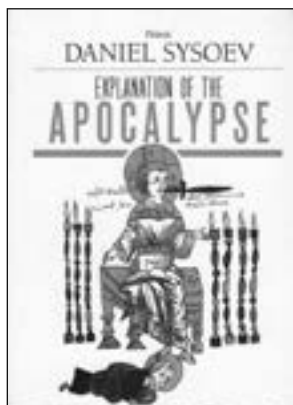
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EXPLANATION OF THE APOCALYPSE.

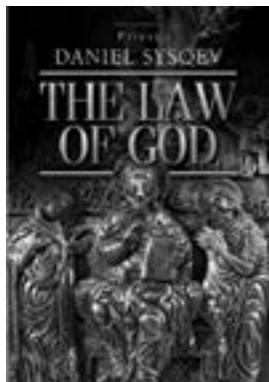


For many people the Apocalypse signifies catastrophies and terrifying events, the coming of the antichrist, natural disasters, wars, and the end of the world. When we adopt this attitude it is natural to wish for these events to be delayed as long as possible. But the Apocalypse, the last and most enigmatic book of the Bible, tells us that the end of the world is merely a sign of the swiftly approaching great and long-awaited victory of good over evil, of deliverance from the power of the devil and death, as it is said: And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:4).

Joy at the advent of eternal and gladsome life with God must overcome fear of the birth pangs of the new universe.

The author of this work, Priest Daniel Sysoev, gives an accurate interpretation of this book of the Bible, in accordance with the Holy Tradition of the Orthodox Church, and expounds on the meaning of what lies concealed within.

THE LAW OF GOD: AN INTRODUCTION TO ORTHODOX CHRISTIANITY.

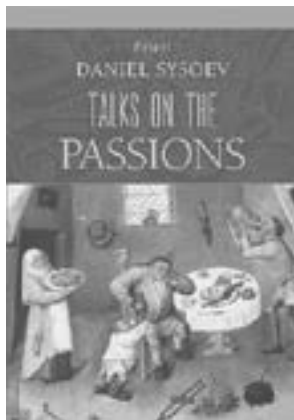


This new edition of *The Law of God* will serve for the enrichment of catechists and professors of various schools. Many textbooks, including the venerable work by Archpriest Seraphim Slobodskoy, have become dated primarily in terms of the language used. The old phraseology needs to be expanded and explained in contemporary language—a need that has been met in this work by Father Daniel Sysoev.

To choose the proper wording is to find the key to the heart of the reader. Such was the goal of the late author of this book. Father Daniel spent ten years laboring at its creation, working on it until the final year of his life, constantly redoing and rewriting individual passages. And yet *The Law of God* is not the fruit of the labors and efforts of one man, for in the field of catechesis it is impossible not to draw on the expertise of the holy fathers and, above all, Holy Scripture.

Upon opening this book the believer will find himself in the catechetical school of Father Daniel, will hear his living voice, and will delve into the profound inner world of this talented priest, Christian author, exegete, and missionary.

TALKS ON THE PASSIONS



We must know our enemies. The passions and those who help to reinforce them are the enemy's seed. And God summons us to do battle with them throughout our life. But how do we learn the tactics? Using the experience of the Church and the works of the holy fathers, Fr. Daniel explains how sin operates in a person's soul, and the techniques for fighting it. These lectures will move each to give thought to the need for making a concentrated effort to cleanse his soul for God.

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Priest Daniel Sysoev
SPIRIT, SOUL, AND BODY

Translator

Deacon Anthony Williams

Editor in Chief

Priest Nathan Williams

Layout and design

Kyrill Zubchenko

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mission-shop.com

danielsysoev.com

mission379@gmail.com

+1(609)605-70-76